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UNDER THE SOUTHERN CROSS

A Sketch of Our Work in Brazil

Nat. Council Prot Episc. Ch

DEPARTMENT OF MISSIONS
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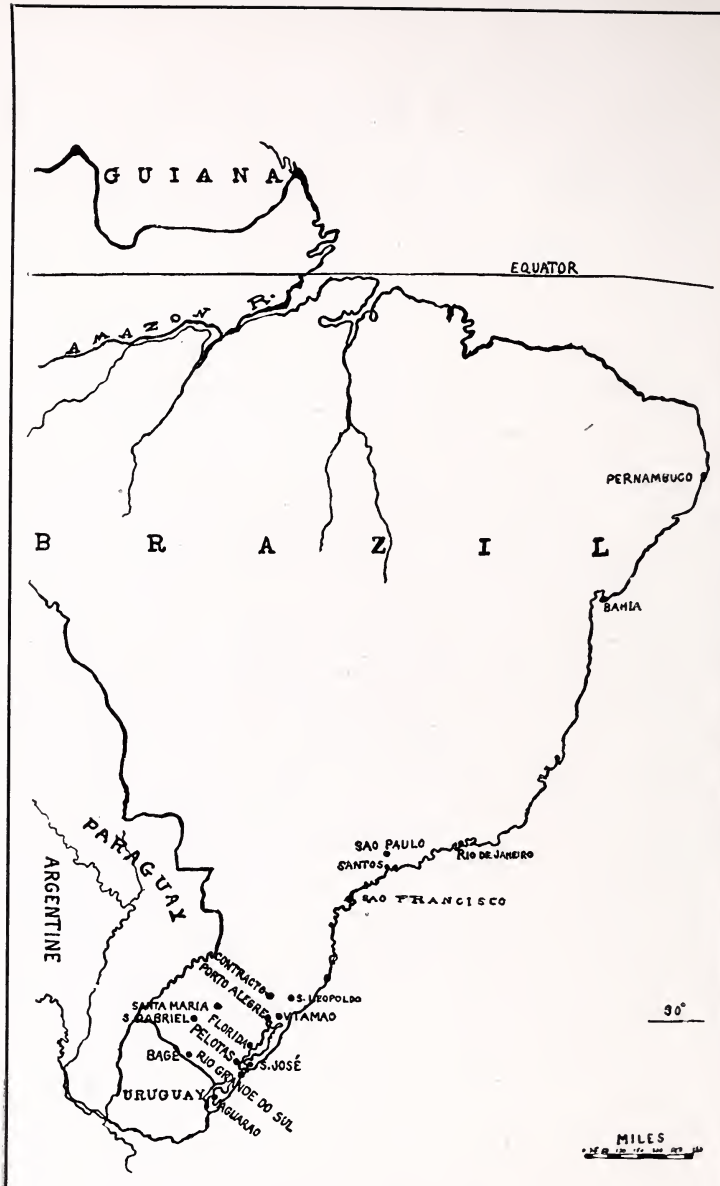

GUIANA
EQUATOR
AMAZON R.
PERNAMBUCO
B R A Z I L
BAHIA
PARAGUAY
ARGENTINE
SAO PAULO
SANTOS
RIO DE JANEIRO
SAO FRANCISCO
CONTRACTO
PORTO ALEGRE
S. LEOPOLDO
SANTA MARIA
S. GABRIEL
FLORIDA
TAMAO
PELOTAS
S. JOSÉ
BAGÉ
RIO GRANDE DO SUL
URUGUAY
YAGUARAO
30°
MILES

Under the Southern Cross

The Church's Mission to Brazil

THE LAND

The republic of Brazil is larger than the whole of the United States with the addition of another Texas! No brief statement could adequately describe the character of the entire country, extending as it does from about five degrees north latitude to thirty-two degrees south latitude. In general, however, it may be said of the southern part of the republic (and even Rio de Janeiro is well to the south) that the country is largely composed of great grassy plains rising to lofty table lands. The people are largely descendants of the original Spanish and Portuguese settlers, reinforced by immigration from Europe. Portuguese is the language of the country.

The state of Rio Grande do Sul, where most of our work is concentrated at the present time, is larger than the state of New York. Immediately south of it lies Uruguay; immediately west, the Argentine Republic. It is in the same latitude as South Africa and South Australia. The government has just spent $35,000,000 on the harbor of Rio Grande. It has a population of 800,000 and a climate similar to that of our own Gulf States, though, of course, the seasons are reversed our winter being their summer.

CHURCH OF THE MEDIATOR. SANTA MARIA

In the autumn of 1889, two graduates of the Virginia Theological Seminary were sent out under the auspices of the American Church Missionary Society to Southern Brazil. They were the Reverend Lucien Lee Kinsolving and the Reverend James W. Morris. At that time little interest was felt in Latin America, and these young men were regarded as entering upon a desperate and rather quixotic undertaking.

THE BEGINNING OF THE MISSION

Within two months after their arrival the republic of Brazil was declared, the whole civil fabric reorganized, all religious disabilities removed, the Church separated from the state, and complete liberty of worship guaranteed.

The missionaries began their work in the city of Porto Alegre, the capital of Rio Grande do Sul, the most southern state in the republic. They found the people ready to listen to their message because of a spirit of religious inquiry and interest in the air.

In 1891 the force was appreciably strengthened by the arrival of the Reverend William Cabell Brown, now Bishop of Virginia, and the Reverend John G. Meem, and by 1893 the three principal cities of this state—Rio Grande, the seaport, a town of 20,000, Pelotas, about forty miles distant, with 40,000 people, and Porto Alegre, having 75,000 inhabitants—were vigorously occupied.

In 1893 Bishop Peterkin, of West Virginia, at the request of the presiding bishop of the Church, made an episcopal visitation to the field. He ordained four deacons, confirmed 140 persons, and gave the whole work a regular organization. It is, indeed, from this year that the Brazilian mission, as an organ-

FIRST EPISCOPAL VISITATION

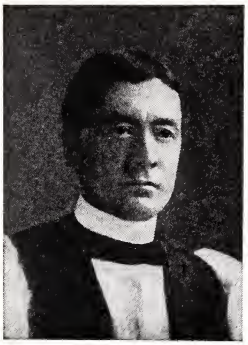
ized body, should be dated. A few years later, at the request of our presiding bishop, the Anglican bishop of the Falkland Islands, Dr. Stirling, officially visited the mission, advanced to the priesthood the deacons ordained by Bishop Peterkin and also confirmed many candidates. This united the mother and daughter Churches in Brazil. In 1905, at the request of the American Church Missionary Society, the Board of Missions took over the work which the auxiliary society had supported so faithfully for sixteen years. It was not at this time on the same footing as the other missions undertaken by the Board, but was an independent national Church, and for several years was under its own independent bishop, Lucien Lee Kinsolving.

In 1907, the council of the Brazilian Church decided to ask the Church in the United States to accept the work in Brazil as one of its missions. The General Convention of October, 1907, meeting in Richmond, Virginia—after careful deliberation—very wisely agreed to do this; Bishop Kinsolving therefore resigned as a bishop of the Church in Brazil, after more than eight years of service, and was elected by the same Convention as the first Missionary bishop of Southern Brazil. He still retains this title, although the whole republic, not only the single state of Rio Grande do Sul as formerly, is now the field of the American Church.

BISHOP KINSOLVING

PHASES OF THE WORK

Experience has shown that our Church's ordered form of worship is particularly effective among the Brazilians. Liturgical services, by vested clergy, in



Bishop Kinsolving

a well-arranged place of worship, appeal to their sense of propriety, EVANGELISTIC and give for them solemnity to the act of worship, and power to the Word preached and expounded. For a considerable time service books, containing Morning and Evening Prayer, with selection from other parts of the liturgy, tolerably well translated, were, by ecclesiastical authority, put in use throughout the mission. Later, Dr. Brown, assisted by the young Brazilian presbyter, the Reverend A. V. Cabral, translated the whole Book of Common Prayer into Portuguese.

In all twelve churches have been built. The Church of the Crucified, Bagé, a beautiful Gothic structure with a seating capacity of 250, was consecrated on the Feast of the Epiphany, 1915. This church was built almost entirely by the offerings of the congregation, under the leadership of the Reverend Antonio J. L. Guimaraes. In April of the same year the Church of the Redeemer, Rio de Janeiro, was set apart for devotional purposes, being impracticable to consecrate it on account of an outstanding debt. For years a church in this strategic center has been sorely needed. At last, largely through local offerings, Rio has one of singular taste and beauty in a most desirable locality. On the same lot is a building adequate for all present parish activities, and space sufficient for a residence for the archdeacon.

In Meyer, a suburb of Rio, the congregation of Trinity Church is growing rapidly in a building which is neither adequate nor appropriate. The peo-

CHURCH OF THE REDEEMER, RIO DE JANEIRO

ple have paid $5,000 for a lot, and have in hand a building fund of some $2,500. In 1915 the scattered communicants at Cima da Serra—a wide country district under the care of the Reverend A. V. Cabral —purchased a building in Sao Francisco de Paula and endeavored to fit it up in churchly fashion.

In Jaguarão and in São José do Norte dwellings have been converted into attractive church buildings; in Santa Helena a small country church has been built; in São Francisco de Paula de Cima de Serra a theatre was bought by the congregation and is being used as a church. The church at Dom Pedrito has also been built within the last few years.

In Rio de Janeiro there was initiated in 1916 a wonderful work of charity, the "Assistencia de Santa Thereza", by Dr. Francisco de Castro and his wife. Dr. Castro, a layreader, has himself contributed over $11,000 to this work. Help is given to the poor, the sick, and to orphans. A kitchen is maintained, medicines and medical attention are given, and a *creche*

INTERIOR OF CHURCH OF THE REDEEMER, RIO DE JANEIRO

is in operation for working mothers. During its first year the "Assistencia" clothed, fed, and gave elementary, civic, and moral instruction to 156 children. A Sunday School is maintained, and the Church's offices have been performed by the Reverend Dr. Meem.

To sum up, Church life seems to be deepening all along the line and producing fruit.

Bishop Kinsolving has felt for some time that the great need of the Brazil mission was the development of the educational phase of the work, side by side with the evangelistic. Little had been done in that line except a school for both sexes known as "Collegio Kinsolving" at Santa Anna do Livramento, and a small parochial school in Sao Gabriel, until in 1912 the diocesan school for boys at Porto Alegre (Southern Cross School) was founded under the direction of the Reverend William M. M. Thomas. The modern Brazilian is so eager for education for his children, and so appreciative of North American

EDUCATIONAL

methods of teaching, scholarship and discipline, that the success of this school was a foregone conclusion. With no adequate equipment, and in rented houses with no facilities, Mr. Thomas gathered a fine corps of teachers and an attendance of sixty boys, twenty-five of them boarding pupils. With the aid of three scholarships all expenses were met and paid by Mr. Thomas, whom Bishop Kinsolving calls "a master of economics", and each month pupils had to be rejected for lack of room. So in the spring of 1915 Bishop Kinsolving made a venture of faith, secured a piece of land on which was a small house, and began to build a three-story school with accommodations for four masters, a matron and forty boys.

The school site is almost ideal in one of the most attractive suburbs of the city of Porto Alegre, commanding a picturesque view of both city and lake. The lot has a frontage on one street of 260 metres and on the side street of 130, and is separated from adjoining properties by a small stream. It is well-fenced and has on it a building, which with enlargement can be made into a suitable residence for the headmaster. It has also some two thousand fruit trees, chiefly pears, plums, peaches and Japanese persimmons, which, ripening during the holidays, yield a profit of about $1,000 a year. There are enough oranges and lemons for the use of the school.

The school year for 1920 reported a full attendance of forty boarders and the same number of day scholars—that is the school was full. A staff of fifteen men, including student teachers, most of them communicants of the Church, is giving the best kind of instruction, including moral and religious.

The establishment of the Southern Cross School at Porto Alegre marks a distinct advance in the Brazil mission. Its influence will be increasingly felt as successive generations of boys go out to carry on in their homes the traditions and teachings of a

CHURCH OF THE SAVIOUR, RIO GRANDE DO SUL

church school. Church teaching and instruction in the Bible form a part of the curriculum, and daily religious exercises are held in the large schoolroom until a suitable chapel can be built. The intellectual and moral elements of the problem have been successfully solved; there remains only the physical equipment.

THE STAFF

Probably no foreign mission field has had so little reinforcement from the home Church as has Brazil. There have never been more than four or five American clergy at one time engaged in the work; no field so entirely supplies its own staff. In his report for 1915-16, Bishop Kinsolving says:

"Having had opportunity during the past year to study rather widely missionary methods, nowhere have I found any work so largely conducted by native help. Of our forty churches and mission stations, all of those which are in the state of Rio Grande do Sul, where our work was first begun, are in the care of national clergy. . . . .

"Of my staff, now numbering nineteen, all but four are native clergy, of whose faithfulness, loyality and

THE SOUTHERN CROSS SCHOOL, PORTO ALEGRE

forbearance I would again make record with deep gratefulness."

In 1906 the Bishop closed the Theological School which he had founded and in which his present clergy were almost all educated because as he put it, he did not want to supply native clergy faster than the Brazilians were prepared to take care of and support them. This was one of the finest illustrations that can be found of a missionary bishop determining to make his Church independent of outside aid.

As a result of this teaching, four self-supporting parishes had grown up in the last ten years it became evident in 1919 that the time had come to reopen the seminary and to make preparation for supplying the next generation with native clergy. No sooner was this call made, than Dr. James W. Morris, the same who had gone out originally with Bishop Kinsolving in 1889, answered it. Oblivious to the fact that he was happily and comfortably settled in a large parish in this country, he resigned his position and went back to Brazil in April, 1920. Since then word has come of the growing interest of the Brazilians and of the immensity of the need for more of their own people to minister to them. Though the re-established Theological School is only small as yet, there seems to be no limit to its future. A splendid gift just received has made possible the purchase of a new building. It is surrounded by ample grounds and the Church in Brazil is ready to enter the second stage of its growth.

A CLOSING WORD

In closing the brief statement of the work of our Church farthest south, we are impressed by the fact that our people in Brazil are tremendously in earnest. Note the efforts of the scattered communicants in Cima da Serra, and the congregation of the Church

of the Redeemer, Rio de Janeiro, who in their desire for a worthy place of worship gave nearly $300 per communicant in one year. Every mission station does what it can for the support of its own clergyman.

In a report made in February, 1921, Bishop Kinsolving says:

"It gives me pleasure to report that two of our clergy have during the past year graduated from the pay-roll of the Council. Wherever a mission thus relieves the Missionary Council of a burden by assuming that burden for itself, it means energizing self-respect, new power and expectant constructiveness.

"It is a still keener joy to report that Trinity Church, Porto Alegre, has voted to relinquish the stipend of the Board of Missions.

"To the Church of the Mediator in Santa Maria da Bocca do Monte belongs the imperishable honor of being the first Church of our Communion under the Southern Cross to attain self-support. Trinity, Porto Alegre, has already confessed the contagion of good example. The Church of the Saviour, Rio Grande, the Redeemer, Pelotas, the Church of the Crucified in Bagé, are following after,—having already attained about 75 per cent of self-support. A few years more each will be an independent self-supporting church, no longer a burden upon the Missionary Council. So we who cast forth our seed with trembling hands years since are beginning to see the fruition of harvest.

"More than one wise and cautious old Bishop said when Morris and I started for Brazil years ago: 'It is a most interesting yet doubtful experiment those young men are undertaking; our Communion has never yet founded a self-supporting congregation in a Latin country.' And later, some

SETTING OUT ON A MISSIONARY JOURNEY

editor of a Church paper wrote a circular letter to all our Missionary bishops, saying he could not find a single independent, self-supporting congregation meeting its entire expense of functioning throughout the foreign mission fields of the Church. Whether he was rightly informed, I do not know—I had no self-supporting churches at that time, and so I told him, with heavy heart. But now, tell it *out* and publish it that our branch of the Holy Catholic Church is planted in the fruitful soil of Brazil, never, please God, to be uprooted."

The great need of the Brazil mission to-day, in Bishop Kinsolving's opinion, is more schools. A notable beginning has been made without asking the Board of Missions for either equipment or rent. But much more needs to be done. The need for a girls' school is as great as is that for a boys' school. Given equipment, teachers could easily be found and a great work undertaken. In Brazil the evangelistic work has outrun the educational work. The time has come when they should go hand in hand to insure a healthy growth.

THE WORK IN BRAZIL

February, 1921

Bishop: Right Reverend Lucien Lee Kinsolving, S.T.D., L.L.D., Caixa 174, Porto Alegre, Brazil

Archdeacons:

Rio de Janeiro: Rev. John G. Meem, D.D.
Porto Alegre: Rev. Americo V. Cabral.
Rio Grande: Rev. George Upton Krischke.

Bagé
Rev. A. J. L. Guimaraes

Cima da Serra
Rev. A. V. Cabral

Dom Pedrito
Rev. J. B. Leao

Jaguarao
Rev. N. Almeida

Livramento
Rev. C. H. C. Sergel

Meyer (Rio de Janeiro)
Rev. F. T. Osborn

Montenegro
Rev. A. M. Fraga

Pelotas
Rev. Jose S. da Silva

Porto Alegre
Rev. W. M. M. Thomas
Rev. A. V. Cabral
Rev. E. A. Bohrer
Rev. G. U. Krischke
Rev. Vicente Brande
Rev. J. W. Morris, D.D.

Rio de Janeiro
Rev. John G. Meems, D.D.
Caixa 763
Rev. Solomao Ferraz
Rev. Franklin T. Osborn

Rio dos Sinos
Rev. I. O. Machado

Rio Grande
Rev. J. B. Leao

Sao Gabriel
Rev. Julio A. Coelho

Santa Helena and Florida
Rev. H. Zschornack

Sao Jose de Norte
Rev. G. U. Krischke

Santa Maria
Rev. J. B. B. da Cunha
Rev. I. O. Machado

Viamao
Rev. A. V. Cabral

Santos
Rev. J. Orton

STATISTICS

Clergy: American, 6; Brazilian, 15	21
Stations	51
Communicants	1,754
Boarding and Day Schools	2
Sunday Schools	30

Copies of this leaflet may be obtained from the Literature office, Church Missions House, 281 Fourth Avenue, New York, by asking for No. 525. Price five cents.

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